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THE CHRISTIAN FAITH

IN OUTLINE

BY

FRIEDRICH SCHLEIERMACHER

TRANSLATED FROM THE GERMAN WITH THE TWO EDITIONS ON OPPOSITE PAGES

BY

D. M. BAILLIE, M.A.

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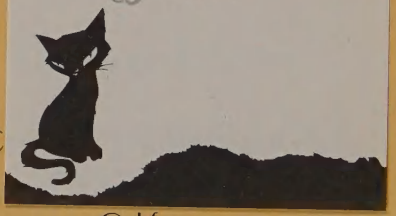

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Der christliche Glaube

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NOTE

SCHLEIERMACHER'S great treatise on Christian Doctrine (*Der christliche Glaube*, often referred to briefly as the *Glaubenslehre*) was first published in 1821-22, and a second and considerably altered edition appeared in 1830-31. The work, which has never been translated into English, follows the paragraph method common in Continental lecture rooms, *i.e.* the gist of the argument is compressed into short paragraphs, each of which is followed by pages of exposition in smaller type. What is translated in the present booklet is simply these paragraphs, forming but a skeleton of the whole; and the first and second editions are printed on opposite pages for purposes of comparison by the student.

The translator desires to record his great indebtedness, for advice and help with both manuscript and proofs, to the Rev. Prof. W. P. Paterson, D.D., and the Rev. Prof. H. R. Mackintosh, D.D., at whose request the translation was undertaken, and for whose class-work it was primarily intended.

D. M. B.

BERVIE, *September*, 1922.

THE CHRISTIAN FAITH.

First Edition, 1821 and 1822.

Introduction.

§ 1. Dogmatic Theology is the science which systematizes the doctrine prevalent in a Christian Church at a given time.

§ 2. The science which systematizes the doctrine is pursued for these reasons: partly to clear up the confusion of one's thinking on the subject of the religious affections; partly to distinguish that thinking the more definitely from other kinds of thinking which, while of different origin, arrive at the same content.

§ 3. Thus the Doctrine of the Faith rests on two things: first, on the endeavour to set forth in doctrinal form the affections of the religious and Christian mind; and secondly, on the endeavour to bring into its exact connexions what has been thus expressed as doctrine.

§ 4. Accordingly the following would be the rules by which any Dogmatic must be regulated, to whatever Church it belongs. First, never to set forth as doctrine anything which was not present in that totality of religious affections of which the doctrinal system ought to be a copy, but directly or indirectly to absorb into the system of doctrine whatever was present in these affections. Secondly, to set forth every doctrine as it appears in its connexions with all others, and therefore to leave out of the system nothing which is required in order to bring this connexion into view.

§ 5. As Christianity stands at present, we cannot presuppose any general agreement as to what is or is not the essential in the religious affections of Christendom.

§ 6. In order to determine in what the essence of Christian piety consists, we must go beyond Christianity and adopt a higher standpoint, so as to compare it with other varieties of faith.

THE CHRISTIAN FAITH

Second Edition, 1830 and 1831.

Introduction.

§ 1. The object of this Introduction is, first, to set forth the conception of Dogmatics which underlies this work itself; and secondly, to prepare the reader for the method and arrangement followed in it.

FIRST CHAPTER: DEFINITION OF DOGMATICS.

§ 2. Since Dogmatics is a theological discipline, and thus pertains solely to the Christian Church, we can only explain what it is when we have become clear as to the conception of the Christian Church.

§ 7. Such a comparison presupposes that there is some common element in all faiths, in virtue of which we put them alongside of each other as kin; and that there is some peculiar element in each, in virtue of which we separate it from the others. But neither of these can be pointed to as a known and given quantity.

§ 8. Piety in itself is neither a Knowing nor a Doing, but a disposition and modification of Feeling.

§ 9. The common element in all religious affections, and thus the essence of piety, is this: the consciousness of our absolute dependence, *i.e.* the feeling of dependence on God.

§ 10. Piety is the highest grade of human feeling, and it absorbs the lower grade into itself, but is never found in separation from it.

§ 11. Only by virtue of this absorption of sensuous feeling does piety participate in the antithesis of the pleasant and the unpleasant.

§ 12. Piety forms itself into a fellowship or communion through the stimulating power of the utterances of self-consciousness; but every communion which has any stable existence appears also as of limited range.

§ 13. What limits the tendency of religious affections as such to produce communion is the diversity that exists both in the strength of the affections and in their character.

§ 14. The religious communions which appear in history with clearly defined limits are related to each other in two ways: as different stages of development, and as different kinds.

§ 15. Those forms of piety which reduce all religious affections to the dependence of all that is finite upon One Supreme and Infinite Being, constitute a stage to which all other forms are subordinate stages of development.

§ 16. The widest diversity between forms of piety is that which exists, with respect to the religious affections, between those forms in which the natural in human conditions is subordinated to the moral, and those in which, on the contrary, the moral is subordinated to the natural.

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I. The Conception of the Church: Propositions borrowed from Ethics.

§ 3. The piety which forms the basis of all ecclesiastical communions is, considered purely in itself, neither a Knowing nor a Doing, but a modification of Feeling, or of immediate self-consciousness.

§ 4. The common element in all howsoever diverse expressions of piety, by which these are conjointly distinguished from all other feelings, or, in other words, the self-identical essence of piety, is this: the consciousness of our absolute dependence, or, which is the same thing, of our relation with God.

§ 5. What we have thus described constitutes the highest grade of human self-consciousness; but it is never, in its actual occurrence, separated from the lower, and through its combination therewith in a single moment, it participates in the antithesis of the pleasant and the unpleasant.

§ 6. The religious self-consciousness, like every essential element in human nature, leads necessarily in its development to fellowship or communion—a communion which, on the one hand, is variable and fluid, and, on the other hand, has definite limits, *i.e.* is a Church.

II. Of the Diversities of Religious Communions in General: Propositions borrowed from the Philosophy of Religion.

§ 7. The various religious communions which have appeared in history with clearly defined limits are related to each other in two ways: as different stages of development, and as different kinds.

§ 8. Those forms of piety in which all religious affections express the dependence of all that is finite upon One Supreme and Infinite Being, *i.e.* the monotheistic forms, occupy the highest plane, and all others are related to them as subordinate forms, from which men are destined to pass to those higher ones.

§ 9. The widest diversity between forms of piety is that which exists, with respect to the religious affections, between those forms which subordinate the natural

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§ 17. The peculiarity of any form of communal piety is derivable, partly from its own historical origin, and partly from a peculiar modification of all that is found in every developed form of piety belonging to the same kind and level.

§ 18. Christianity is a peculiar form of piety of the teleological type: a form distinguished from all others by the fact that everything in it is related to the consciousness of redemption through the person of Jesus of Nazareth.

§ 19. Every religious communion which rests upon a history of its own, and in which the religious affections have a common peculiarity—and thus Christianity among others—is characterized by positive content and by revelation.

§ 20. The divine revelation in Christ can be neither an absolutely supernatural nor an absolutely supra-rational thing.

§ 21. There is no other way of obtaining participation in the Christian communion than through faith; and the fact that the origin of Christianity is bound up with prophecies, miracles, and inspiration is a proof of its truth only for those who have faith.

§ 22. In spite of its historical connexion with Judaism, Christianity is not to be regarded as a continuation or revival of Judaism. Indeed, as far as concerns its peculiar character, its relation to Judaism is just the same as its relation to Heathenism.

in human conditions to the moral and those which, on the contrary, subordinate the moral to the natural.

§ 10. Each particular form of communal piety has both an outward identity, as a fact of history with a definite origin, and an inward identity, as a peculiar modification of all that is found in every developed faith of the same kind and level; and it is from both of these taken together that the peculiar essence of any particular form is to be discovered.

III. Presentation of Christianity in its Peculiar Essence: Propositions borrowed from Apologetics.

§ 11. Christianity is a monotheistic faith of the teleological type, and is essentially distinguished from other such faiths by the fact that everything in it is related to the redemption accomplished by Jesus of Nazareth.

§ 12. Christianity does indeed stand in a special historical connexion with Judaism; but as far as concerns its historical existence and its aim, its relations to Judaism and Heathenism are the same.

§ 13. The appearance of the Redeemer in history is, as divine revelation, neither an absolutely supernatural nor an absolutely supra-rational thing.

§ 14. There is no other way of obtaining participation in the Christian communion than through faith in Jesus as the Redeemer.

IV. Of the Relation of Dogmatics to Christian Piety.

§ 15. Christian doctrines are accounts of the Christian religious affections set forth in speech.

§ 16. Dogmatic propositions are doctrines of the descriptively didactic type, in which the highest possible degree of definiteness is aimed at.

§ 17. Dogmatic propositions have a twofold value, an ecclesiastical and a scientific; and their degree of perfection is determined by both of these, and their relation to each other.

§ 18. The collocation of dogmatic propositions, for the purpose of connecting them and relating them to each

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§ 23. It is the business of the Science of Christian Doctrine to describe the religious affections which are found in the Christian life in such a way that the relation to Christ as Redeemer shall appear in the description in the same measure in which it is present in the feeling itself; and so to arrange them as to exhibit their completeness.

§ 24. In order to construct the system of doctrine, it is necessary first of all, throughout the whole range of what appears as Christian doctrine, to eliminate the heretical and to retain only the ecclesiastical.

§ 25. The natural heresies of Christianity are the Docetic and the Nazarean, the Manichean and the Pelagian.

§ 26. A system of doctrine for the present time and for the Western Church cannot be indifferent to the antithesis between Catholicism and Protestantism, but must adhere to one or the other.

§ 27. Protestantism, in its antithesis to Catholicism, is to be regarded not only as a purification and reaction from abuses that had crept in, but also as a peculiar form of Christianity.

§ 28. The antithesis may provisionally be put thus: Protestantism makes the individual's relation to the Church dependent on his relation to Christ, while Catholicism, contrariwise, makes the individual's relation to Christ dependent on his relation to the Church.

§ 29. Every Dogmatic, and especially every Protestant Dogmatic, ought to be characterized by a peculiar point of view, which is only more prominent in one system and less so in another, and which appears more strongly in one point of doctrine than in another.

other, proceeds from the very same need as the formation of them, and is simply a natural consequence of it.

§ 19. Dogmatic Theology is the science which systematizes the doctrine prevalent in a Christian Church at a given time.

SECOND CHAPTER: OF THE METHOD OF DOGMATICS.

§ 20. Since every system of doctrine, as a presentation of dogmatic theology, is a self-contained and closely-connected whole of dogmatic propositions, we must, with regard to the existing mass of such propositions, establish first a rule according to which some will be adopted and others excluded; and secondly a principle for their arrangement and interconnexion.

I. Of the Selection of the Dogmatic Material.

§ 21. In order to build up a system of doctrine, it is necessary first to eliminate from the totality of the dogmatic material everything that is heretical, and to retain only what is ecclesiastical.

§ 22. The natural heresies in Christianity are the Docetic and the Nazarean, the Manichean and the Pelagian.

§ 23. A system of doctrine drawn up at the present time within the Western Church cannot be indifferent to the antithesis between the Roman Catholic and the Protestant, but must adhere to one or the other.

§ 24. Inasmuch as the Reformation was not simply a purification and reaction from abuses which had crept in, but the origination of a peculiar form of the Christian communion, the antithesis between Protestantism and Catholicism may provisionally be conceived thus: the former makes the individual's relation to the Church dependent on his relation to Christ, while the latter, contrariwise, makes the individual's relation to Christ dependent on his relation to the Church.

§ 25. Every Evangelical (Protestant) Dogmatic ought to contain an element peculiar to itself; only this will be more prominent in some systems than in others, and sometimes more in some points of doctrine, sometimes in others.

§ 30. The endeavour to establish a common element must in the system of doctrine take the form of an appeal to the confessional documents, and, where these do not suffice, to Holy Scripture, and to the connexion with other parts of the system.

§ 31. Dogmatics is essentially a scientific construction, and this must show itself in the dialectical character of its language and in the systematic character of its arrangement.

§ 32. At present the Science of Christian Morals is separate from the Science of Christian Doctrine, hence we require in the first instance an arrangement only for the Science of Christian Doctrine in the narrower sense.

§ 33. Since Christian piety rests upon the felt antithesis between one's own inability, and the ability which comes through redemption, to realize the religious consciousness, and since this is only a relative antithesis, we shall exhaust the range of Christian doctrine if we contemplate the religious feeling both in those expressions of it in which the antithesis is strongest and those in which it is weakest; and therefore we divide the whole of Christian doctrine into the consideration of religious feeling apart from the antithesis, and the consideration of that feeling under the antithesis.

§ 34. All dogmatic propositions, in addition to their being descriptions of human states of mind, can also be set forth in two other forms: as conceptions of divine attributes, and as utterances regarding the constitution of the world; and these three forms have always subsisted alongside of each other in Dogmatics.

§ 35. Thus as we outline the whole range of Christian piety according to the above-mentioned (§ 33) division, we shall in each part combine together all three forms of reflection.

§ 26. In the Evangelical (Protestant) Church the Science of Christian Doctrine and that of Christian Morals have long been separated: here too, therefore, for the purposes of our presentation, we eliminate from the totality of the dogmatic material such propositions as are elements of the Science of Christian Morals.

II. Of the Formation of the Dogmatic System.

§ 27. All propositions which claim a place in an epitome of Christian doctrine must approve themselves both by appeal to Evangelical (Protestant) confessional documents, or in default of these, to the New Testament Scriptures, and by exhibition of their homogeneity with other propositions already recognized.

§ 28. The dialectical character of the language and the systematic arrangement give to Dogmatics the scientific form which is essential to it.

§ 29. We shall exhaust the compass of Christian doctrine if we consider the facts of the religious self-consciousness, first, as they are pre-supposed by the antithesis expressed in the concept of redemption, and second, as they are determined by that antithesis.

§ 30. All propositions which the system of Christian doctrine has to establish can be regarded either as descriptions of human states, or as conceptions of divine attributes and modes of action, or as utterances regarding the constitution of the world; and all three forms have always subsisted alongside of each other.

§ 31. Thus the division outlined above will have to be fully worked out according to all these three forms of reflection upon the religious affections; and this must be done in such a manner that the direct description of these affections will itself be everywhere made the basis.

First Part of the System of Doctrine: Explication of the religious self-consciousness, as a self-consciousness dwelling in human nature, whose antithetical relations to the sensible self-consciousness have first to be unfolded.

INTRODUCTION.

§ 36. When in immediate self-consciousness we find ourselves to be absolutely dependent, there are therein combined our own finite being and the infinite being of God; and that dependence is, in general, the way in which alone these two can become one in us as self-consciousness or feeling.

§ 37. This original feeling of dependence is not accidental, but is an essential element of human life, and does not even vary from person to person, but is identical in all developed consciousness.

§ 38. The recognition that this feeling of dependence is an essential condition of life takes for us the place of all proofs of the existence of God; which proofs have no place in our procedure.

§ 39. The original feeling of dependence, which at the same time involves a Supreme Being, only comes to actual consciousness, in the case of us who are Christians, along with the relation to Christ; but all Christian religious affections contain this feeling of dependence. Hence throughout the whole compass of Christian piety the relation to God and the relation to Christ are inseparable.

§ 40. The religious affection in which the antithesis is least prominent is that related to the consciousness that we are placed in a universal system of Nature.

§ 41. In that religious affection in which the feeling of dependence relates to our being placed in the universal system of Nature, our self-consciousness at the same time represents the totality of all finite being (see § 15).

§ 42. The representation of such a self-consciousness according to the first form (see § 34) will thus contain utterances concerning the relation of God to the world;

First Part of the System of Doctrine: Explication of the religious self-consciousness, as it is always pre-supposed, but also always contained, in every Christian religious affection.

INTRODUCTION.

§ 32. Every religious and Christian self-consciousness presupposes and thus also actually contains the immediate feeling of absolute dependence, as the only way in which, in general, one's own being and the infinite being of God can be one in self-consciousness.

§ 33. This feeling of absolute dependence, in which our self-consciousness in general represents the finitude of our being, is therefore not an accidental element, nor a thing which varies from person to person, but is a universal element of life; and the recognition of this fact entirely takes the place, for the system of doctrine, of all so-called proofs of the existence of God.

§ 34. The feeling of absolute dependence is contained in every Christian religious affection in proportion as in the latter, through its co-determining stimuli, we become conscious of the fact that we are placed in a universal system of Nature, *i.e.* in proportion as we are therein conscious of ourselves as part of the world.

§ 35. We shall thus, by the norm of the three forms we have set up (cf. § 30), have to describe here, first, the relation in that self-consciousness between the finite being of the world and the infinite being of God; then, in the

according to the second form, doctrines concerning attributes of God which relate in general to the world; and according to the third form, doctrine concerning the constitution of the world as determined by its dependence on God.

First Section.—The Relation of the World to God, expressed in our self-consciousness as presenting the totality of finite being.

§ 43. This relation is set forth in the following two propositions: The world was created by God, and, God sustains the world; but these two propositions are not of equal dogmatic value.

§ 44. In the connexion with which we are here concerned, these two doctrines are so little distinguished from each other that it can rather be shown how each is included in the other, and thus one of the two may be dispensed with.

§ 45. In the confessional documents of the Evangelical (Protestant) churches these two doctrines are not worked out in any distinctive way, and thus they are not to be regarded as ecclesiastically settled.

§ 46. So long as these two doctrines, of Creation and of Preservation, are separate from each other, we must be specially on our guard against ranking the divine activity in the one lower than in the other.

§ 47. Dogmatic determinations of the creation-doctrine, if alien elements are to be kept out of it, can only be precautionary. That is, they can only be a safeguard against the origin of the world being elsewhere so conceived as to contradict in some respect the pure expression of our feeling of dependence. This feeling itself, however, we can then express in the doctrine which deals with Preservation.

First Doctrine: Of Creation.

§ 48. The original definitions of the confessional documents are simple and pure expressions of the general feeling of dependence.

Second Section, the attributes of God in relation to the world, as they appear in that self-consciousness; finally, in the Third Section, the constitution of the world in virtue of its absolute dependence on God, as it appears in that self-consciousness.

First Section.—Description of our religious self-consciousness, regarded as an expression of the relation between the World and God.

Introduction.

§ 36. The original expression of this relation, viz., that the world subsists only in absolute dependence on God, breaks up in ecclesiastical doctrine into the two propositions, that the world was created by God, and that God sustains the world (Preservation).

§ 37. Since the Evangelical (Protestant) Church has adopted both doctrines, but has not in her confessional documents given to either of them any distinctive character, it behoves us so to treat them that, taken together, they will exhaust the meaning of the original expression.

§ 38. The content of the original expression can be evolved out of either of the two doctrines, provided that in both of them, as in the original expression, God is regarded as the sole Determinant.

§ 39. The doctrine of Creation should be explicated pre-eminently with a view to the exclusion of every alien element, lest there should creep into our field, through the influence of answers given elsewhere to the question of Origin, anything inconsistent with the pure expression of the feeling of absolute dependence. The doctrine of Preservation should be explicated pre-eminently with a view to bringing out this basal feeling in the fullest way.

First Doctrine: Of Creation.

§ 40. The religious consciousness which is here our basis is inconsistent with any representation of the origin of the world which excludes anything whatsoever from origination by God, or places God Himself under those determinations and antitheses which have only arisen in the world and through the world.

§ 49. In the more detailed and exact definitions of the creation-doctrine which are indicated in the later confessional documents, and which arose out of earlier discussions, the important points are: (1) the definitions about creation out of nothing must be taken in such a sense that no similarity to human handicraft is unconsciously introduced; (2) while the notion of time is applied to the act of creation, God Himself must not be placed in time; (3) while creation is regarded as an act of the divine Will, God Himself must not be placed under the antithesis of freedom and necessity.

§ 50. This then is how the proper safeguard is best expressed. Our general feeling of dependence on God would be contradicted by any solution of the question of the origin of the world by which its entire dependence on God was rendered doubtful; and also by any solution which rendered doubtful God's independence of all determinations and antitheses which have only arisen in the world and through the world.

First Appendix: Of the Angels.

§ 51. The idea of inter-world beings, *i.e.* spiritual beings not definitely belonging to any one world but able to form for themselves at least a phenomenal body in harmony with the constitution of each world, does not contain in itself any demonstrable impossibility, and has thus succeeded in maintaining itself even in Christianity.

§ 52. The confessional documents of the Protestant Church adopted the idea of angels incidentally, and the system of doctrine may thus leave it altogether a matter of uncertainty, without thereby moving away from these Symbols.

§ 53. In the Old Testament the idea passed over from the stories of the legendary age into poetic usage. In the New Testament the stories of angels do not give any authentication that would be generally recognized; and, moreover, the entire absence of any application of the idea shows that Christ and the apostles only used it as anyone anywhere might adopt popular ideas.

§ 41. If the concept of Creation is to be further developed, the origin of the world must, indeed, be traced entirely to the divine activity, but not so as to characterize the latter on the analogy of human activity; and the origin of the world must be represented as the event which conditions all change, but not so as to make the divine activity itself a temporal activity.

First Appendix: Of the Angels.

§ 42. This Old Testament idea has passed over also into the New Testament, and while on the one hand it neither contains in itself anything impossible nor conflicts with the ground of the believing consciousness in general, on the other hand it never enters into the sphere of Christian doctrine proper; and thus it can continue to have its place in Christian language, without laying upon us the obligation to reach any conclusion on the question of its reality.

§ 54. Hence the only doctrine which it seems possible to establish with reference to angels is that belief in these beings ought not to have any influence upon our conduct, and that revelations of their existence are now no longer to be expected.

Second Appendix: Of the Devil.

§ 55. The idea of fallen angels, who, being in union with God and at a high stage of spiritual perfection, suddenly set themselves in opposition to God and ever since combine the utmost wickedness with the highest degree of finite intelligence, is an idea which cannot be coherently carried through.

§ 56. The confessional documents of the Protestant Church make no peculiar doctrinal use of this idea, and altogether no such use of it as would render it indispensable in our system of doctrine.

§ 57. The Scriptures of the New Testament nowhere set up a proper doctrine of the Devil, nor in any way weave it into the plan of salvation.

§ 58. Accordingly, the one thing which might be taught about the Devil would be, that, if there is to be any mention of him at all, it must be only on the presupposition that in the Kingdom of God all influence on his part is at an end.

Second Doctrine: Of Preservation.

§ 59. Everything which affects and determines our self-consciousness exists, as such, through God.

§ 60. The consciousness just described, and insight into the determination of what affects us through the chain of natural causation, are everywhere entirely compatible with each other even when each is most complete.

§ 61. From this it follows that, just as the fact of a definite revelation does not carry with it an absolutely supernatural element (acc. to § 20), no more can the necessity for assuming such an element arise anywhere in the whole realm of religion.

§ 43. The only thing which can be established as a doctrine concerning angels is this: that the question whether they exist ought not to have any influence upon our conduct, and that revelations of their existence are now no longer to be expected.

Second Appendix: Of the Devil.

§ 44. The idea of the Devil, as developed among us, is so unstable that we cannot expect of anybody a conviction of its truth; but further, our Church has never made doctrinal use of the idea.

§ 45. In the New Testament Scriptures the Devil is indeed frequently mentioned, but neither Christ nor the apostles set up a new doctrine concerning him, and still less do they weave the idea in any way into the plan of salvation; therefore the only thing we can establish on the subject for the system of Christian doctrine is this: whatever is said about the Devil is subject to the condition that belief in him must in no wise be set up as a condition of faith in God or in Christ, and that there can be no question of his having any influence within the Kingdom of God.

Second Doctrine: Of Preservation.

§ 46. The religious self-consciousness, in virtue of which we assign everything which affects or influences us to absolute dependence on God, is quite in harmony with the insight that all such things are conditioned and determined by the system of Nature.

§ 47. The interests of religion can never make it necessary so to conceive a fact that its dependence on God absolutely excludes its being conditioned by the system of Nature.

§ 48. Affections of the self-consciousness which express hindrances to life are just as much to be assigned to absolute dependence upon God as those which express a furtherance of life.

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§ 62. Everything too which affects us as evil, in the widest compass of the word, is comprehended with all else under the general relation of dependence, and ordered by God.

§ 63. With respect to dependence on God, there is no difference of more or less, whether a finite agent has the highest degree of vitality—freedom—or is confined to the lowest—so-called natural mechanism.

Second Section.—Of the divine attributes which relate to the feeling of dependence prior to the development of any antithesis therein.

§ 64. All attributes which we ascribe to God are not to be taken as indicating something specific in God, but only something specific in the way in which we refer to God our feeling of absolute dependence.

§ 65. God, as indicated in the feeling of absolute dependence, can only be so described that His causality shall be, on the one hand, distinguished from, and thus set in antithesis to, the causality embraced in the system of Nature, and, on the other hand, equated with it as regards its range.

First Doctrine: The Eternity of God.

§ 66. The eternity of God is only to be understood as omnipotent eternity, *i.e.* as the element in God which conditions not only everything temporal but also time itself.

Second Doctrine: The Omnipresence of God.

§ 67. The omnipresence of God is only to be understood as omnipotent presence, *i.e.* as the element in God which conditions not only everything spatial but also space itself.

Third Doctrine: The Omnipotence of God.

§ 68. The conception of the divine omnipotence contains two things: first, that the entire system of Nature in all spaces and times is founded upon the divine

§ 49. Whether the thing which affects our self-consciousness, and thus influences us, is to be traced in any measure to the so-called mechanism of Nature, or to the activity of free causes, the one is ordered by God just as much as the other.

Second Section.—Of the divine attributes which relate to the religious self-consciousness in so far as the latter expresses the general relation between God and the World.

§ 50. All attributes which we ascribe to God are not to be taken as indicating something specific in God, but only something specific in our manner of referring to Him the feeling of absolute dependence.

§ 51. The absolute causality to which the feeling of absolute dependence points back can only be so described that, on the one hand, it is distinguished from, and thus set in antithesis to, the causality embraced in the system of Nature, while, on the other hand, it is equated with it as regards its range.

First Doctrine: God is Eternal.

§ 52. By the eternity of God we understand the absolutely timeless causality of God, which conditions not only everything temporal but also time itself.

Second Doctrine: God is Omnipresent.

§ 53. By the omnipresence of God we understand the absolutely spaceless causality of God, which conditions not only everything spatial but also space itself.

Third Doctrine: God is Omnipotent.

§ 54. The conception of the divine omnipotence contains two things: first, that the entire system of Nature, comprehending all spaces and times, is founded upon the

causality, which, as eternal and omnipresent, is in antithesis to all natural causality; and secondly, that the divine causality, as expressed in our feeling of dependence, is completely exhibited in the totality of finite existence, and thus everything for which there is a productivity in God actually exists and comes to pass.

Fourth Doctrine: The Omniscience of God.

§ 69. The divine omniscience is not related to the divine omnipotence as understanding and will are humanly related to each other, but is simply the spirituality of the divine omnipotence itself.

Appendix: Of Some Other Divine Attributes.

§ 70. Of the remaining divine attributes that are usually specified, Unity, Infinity, and Simplicity especially are of the kind that have no reference to the antithesis which exists in the actual affections of the religious consciousness; only, they cannot be regarded as divine attributes with the same right as those already dealt with.

Third Section: Of the Constitution of the World as indicated in the feeling of dependence itself.

§ 71. The feeling of dependence, as being universal, contains the belief in an original perfection of the world.

§ 72. From the teleological point of view which we occupy, this doctrine falls into two parts: the doctrine of the original perfection of the rest of the world in relation to Man, and the doctrine of the original perfection of Man himself.

First Doctrine: The Original Perfection of the World in Relation to Man.

§ 73. If the feeling of absolute dependence is related to the world, as opposed to ourselves, this implies the two following assumptions: first, that the world offers to man an abundance of stimuli to develop all the conditions in which the consciousness of the Supreme Being

divine causality which, as eternal and omnipresent, is in antithesis to all finite causality; and secondly, that the divine causality, as expressed in our feeling of dependence, is completely exhibited in the totality of finite existence, and consequently everything for which there is a causality in God actually exists and comes to pass.

Fourth Doctrine: God is Omniscient.

§ 55. By the divine omniscience is to be understood the absolute spirituality of the divine omnipotence.

Appendix to Second Section: Of some other Divine Attributes.

§ 56. Among the usually specified divine attributes would further be found, as attributes that have no reference to the antithesis in the affections of the religious consciousness, especially the Unity, Infinity, and Simplicity of God; only, these cannot be regarded as divine attributes in the same sense as those already dealt with.

Third Section: Of the Constitution of the World as indicated in the religious self-consciousness, in so far as the latter expresses the general relation between God and the World.

§ 57. The feeling of absolute dependence, as being universal, includes in itself the belief in an original perfection of the world.

§ 58. The said belief is to be set forth in two doctrines: one of which treats of the perfection of the rest of the world in relation to Man, and the other of the perfection of Man himself.

First Doctrine: Of the Original Perfection of the World.

§ 59. Every moment in which we set ourselves in antithesis to the existence presented to us externally, contains two pre-suppositions: that the world offers the

can be realized; and secondly, that the world can be treated by man in an abundance of gradations, so as to serve him partly as an organ, partly as a medium of expression.

§ 74. The fact that the original relation of the rest of the world to the human organism has as one of its conditions the death of the human individual and all that implies, is in no way prejudicial to the original perfection of the world in relation to man.

Second Doctrine: Of the Original Perfection of Man.

§ 75. The original perfection of man consists first in the capacity of his organism to be animated by the mind, or in the conjunction of body and soul; secondly, in the sensibility of his cognitive faculty to the surrounding world, or in the conjunction of Reason and Nature; thirdly, in the mobility of individual feeling by communal feeling, or in the conjunction of the Individual and the Species; and finally, in the capacity of uniting every mental state with the consciousness of the Supreme Being, or in the conjunction of the lower and the higher self-consciousness.

§ 76. The conception of an original state of the first man cannot be given the definiteness required for a doctrinal concept; and thus the concept of original perfection cannot in his case be didactically proved.

§ 77. The symbolical documents certainly do elucidate the concept of the original perfection by a very incoherent representation of the original state of the first man; but in their essential content their assertions harmonize completely with the position established in § 75.

human spirit an abundance of stimuli for the developing of the conditions in which the God-consciousness can be realized; and that the world can be treated by man in manifold gradations, so as to serve him as an organ and as a medium of expression.

Second Doctrine: Of the Original Perfection of Man.

§ 60. The tendency towards the God-consciousness, as an inward instinct, includes in itself the consciousness of being able by means of the human organism to attain to those states of self-consciousness in which the God-consciousness can be realized; and the closely connected instinct to utter the God-consciousness includes in like manner the conjunction of the social consciousness with the personal self-consciousness; and these two together constitute the original perfection of man.

§ 61. The ways in which, in virtue of this original perfection of human nature, each human life that comes into being by generation, continues to develop—it is this that furnishes the wealth of experience in the region of faith. But as to how under the same pre-suppositions the first men developed, history fails us; and the hints we have on that subject cannot give us a religious doctrine in our sense of the word.

Second Part of the System of Doctrine: Explication of the indwelling consciousness of God, with reference to the temporary Antithesis therein.

INTRODUCTION.

§ 78. The above expression means the same as the phrase "as it actually appears in realized moments of the individual human life." (see § 11).

§ 79. Inasmuch as the essentially indwelling consciousness of God, being united with our self-consciousness in every actually religious moment, appears either in a feeling of pleasure or in a feeling of pain, the nature of the teleological point of view involves that both the arrest and the advancement of the higher life, whichever predominates in each moment, are put down as acts of the individual.

§ 80. The peculiarity of Christian piety consists in this, that we are conscious of the reluctance of our sensible affections to absorb the consciousness of God into themselves, as our own act; but are conscious of fellowship with God solely as something communicated to us by the Redeemer.

§ 81. Although in every religious and Christian affection Sin and Grace always appear in combination, we must, nevertheless, separate them in order to understand Redemption; and while remembering that we are only separating for the purpose of examination two things which in themselves are always combined, we must first treat of the discord between the sensible and the higher consciousness, *i.e.* of Sin, and then endeavour by the addition of Grace to grasp the essential content of the actual consciousness as removal of the discord, *i.e.* as Redemption.

§ 82. If in our religious affections we widen our own consciousness to that of the world in general, then these would at the same time tell us that in the world in general also, opposite conditions arise through sin in men and through grace in men.

Second Part of the System of Doctrine: Explication of the facts of the religious self-consciousness, as it is determined by the Antithesis.

INTRODUCTION.

§ 62. The God-consciousness which we have described comes to fill an actual moment of our experience only under the general form of self-consciousness, that is, the antithesis of pleasure and pain.

§ 63. Now while in general the manner in which the God-consciousness shapes itself in and with the affected self-consciousness can be traced simply to the act of the individual, the peculiarity of Christian piety consists in this: that whatever alienation from God there is in our affections, we are conscious of it as our own original act, which we call Sin; but whatever fellowship with God there is, we are conscious of it as resting upon a communication from the Redeemer, which we call Grace.

§ 64. It is necessary for our presentation to separate these two, so as to treat first of Sin and then of Grace; and each of them according to all the three forms of dogmatic proposition.

§ 83. If, however, the consciousness of sin, as a religious affection, *i.e.* as a feeling of dependence, is only possible in conjunction with the consciousness of grace, then the consciousness of sin cannot yield any conceptions of divine attributes except in relation to grace; and it follows from the corresponding proposition *vice versa*, that the consciousness of grace also cannot yield any such conceptions except in relation to sin.

FIRST ASPECT: EXPLICATION OF THE CONSCIOUSNESS OF SIN.

§ 84. We have the consciousness of sin whenever our self-consciousness, as determined by the accompanying consciousness of God, takes the form of pain.

§ 85. No explication of the consciousness of sin can be correct except that which, while not neglecting the reference to divine grace, removes the apparent contradiction of this state with both the general feeling of dependence and the above-established conception of the original perfection of man.

First Section: Sin as a State of Man.

§ 86. In the consciousness of sin there lies the consciousness of an opposition between the Flesh, or that element in us which produces pleasure and pain, and the Spirit, or that element in us which produces consciousness of God.

§ 87. Sin appears in us as the power and work of a time when the impulse towards the God-consciousness had not yet appeared in us.

§ 88. The consciousness of sin is conditioned by the unequal progress of the understanding and the will.

§ 89. Though sin, thus conceived, does not invalidate the conception of the original perfection of man, and we can understand how it appears in the temporal development thereof; nevertheless we can only regard sin as a derangement of nature.

§ 90. We are conscious of sin partly as grounded in ourselves, partly as having its ground outside of our own being.

FIRST ASPECT OF THE ANTITHESIS: EXPLICATION OF THE CONSCIOUSNESS OF SIN.

§ 65. All dogmatic propositions to be here set up must harmonize with those of similar form in the First Part; but they must also have regard to the propositions of the Second Aspect which unfold the consciousness of Grace, the last being meanwhile held in reserve.

First Section: Sin as a State of Man.

§ 66. We have the consciousness of Sin whenever the God-consciousness which accompanies a mental state, or is in any wise added to it, determines our self-consciousness as pain; and therefore we conceive of sin as a positive conflict of the Flesh against the Spirit.

§ 67. We are conscious of sin as the power and work of a time when the impulse towards the God-consciousness had not yet appeared in us.

§ 68. Though sin can be so conceived, from the unequal development of insight and will-power, that its presence does not invalidate the conception of the original perfection of man, yet we can only regard sin as a derangement of nature.

§ 69. We are conscious of sin partly as grounded in ourselves, partly as having its ground outside of our own being.

First Doctrine: Of Original Sin.

§ 91. The sinfulness described in §§ 87, 88, 90, grounded in every individual prior to any act, is in every case, apart from Redemption, a complete incapacity for good.

§ 92. At the same time, however, original sin is the personal guilt of each individual in whom it exists, so that it is best represented simply as the collective act and collective guilt of the human race.

§ 93. Inseparable from the consciousness of this collective guilt is the feeling of the necessity of a redemption.

§ 94. If we attribute this sinfulness, which is actually presented to us only in men born in the course of nature and living in fellowship with others, to the first man also, we must take care not to explain sinfulness in him as an alteration that has taken place in human nature generally.

Second Doctrine: Of Actual Sin.

§ 95. From original sin there always proceeds in all men actual sin.

§ 96. In regard to sin there is no essential difference between men except the relation in which sin, in them, stands to redemption.

Second Section: Of the Constitution of the World in relation to Sin.

§ 97. Inasmuch as the world is the place of man, sin in man involves that there is also evil for man; and this section therefore contains the *Doctrine of Evil.*

§ 98. All evil, in its connection with sin, is to be regarded as the punishment thereof; but only social evil as directly such, and natural evil as only indirectly.

§ 99. The dependence of evil upon sin can, however, be found in experience only if we consider a communal life as a whole, but not if we try to relate to each other the sin and the evil of an individual.

First Doctrine: Of Original Sin.

§ 70. The sinfulness which is present in an individual before any action of his, and which has its ground outside of his own being, is in every case a complete incapacity for good, which can only be removed by the influence of Redemption.

§ 71. At the same time, however, original sin is so really the personal guilt of each individual who has a part in it, that it is best represented as the collective act and collective guilt of the human race, and that the recognition of it is likewise recognition of the universal need of redemption.

§ 72. Even if the idea we have thus developed cannot be applied in the same way to the first human pair, yet there is no reason for explaining the universal sinfulness by means of an alteration brought about in human nature in their person through the first sin.

Second Doctrine: Of Actual Sin.

§ 73. From original sin there always proceeds in all men actual sin.

§ 74. In regard to sin there is no difference of worth between men, apart from the fact that it does not stand in the same relation to redemption in all.

Second Section: Of the Constitution of the World in relation to Sin.

§ 75. Once sin is present in man, he also finds in the world, as his place, persistent causes of hindrance to his life, *i.e* evil; and therefore this section forms the Doctrine of Evil.

§ 76. All evil is to be regarded as the punishment of sin; but only social evil as directly such, and natural evil as only indirectly.

§ 77. The dependence of evil upon sin can, however, be empirically established only if we consider a communal life in its totality; we must by no means relate the evil in an individual's life to his sin, as to its cause.

§ 100. The consciousness of evil is not without an effort to remove it; nevertheless there cannot be any specific activity directed towards the removal of evil, but such effort resolves itself into the confidence that evil vanishes in proportion as sin is removed.

Third Section: Of the Divine Attributes which relate to Sin and to Evil.

§ 101. Divine attributes which relate to sin and to evil belong rather to the section on redemption, except in so far as God is the author of sin and evil.

§ 102. Inasmuch as sin and grace are opposed to each other in our self-consciousness, the former cannot be traced to the divine causality precisely as the latter is; and thus God cannot be regarded as the author of sin precisely as He is of redemption. But inasmuch as we never have a consciousness of grace without consciousness of sin, and the former is thus conditioned by the latter, we cannot deny that the existence of sin alongside of grace is also ordained by God.

§ 103. This contradiction is solved in ecclesiastical doctrine by the position that God is not the author of sin but sin is grounded in the freedom of man.

§ 104. What holds true of sin holds true also of evil, because of its connexion with sin; and thus of evil also God is not the author, but it is grounded in the freedom of man.

First Doctrine: The Holiness of God.

§ 105. The divine holiness is that divine attribute in virtue of which in the entire life of man Conscience is found conjoined with the need of redemption.

Second Doctrine: The Justice of God.

§ 106. The divine justice is that attribute in virtue of which God ordains, in the state of general sinfulness, a connexion between evil and actual sin.

Postscript to this Doctrine.

§ 78. The consciousness of this connexion does not demand a passive endurance of evil on account of sin, nor does it entail an endeavour to bring on evil on account of sin, nor yet on the other hand an endeavour to do away with evil in itself.

Third Section: Of the Divine Attributes which relate to the Consciousness of Sin.

§ 79. Divine attributes which relate to the consciousness of sin, even if only through the fact that redemption is conditioned by sin, can only be established if we regard God as at the same time the author of sin.

§ 80. Inasmuch as sin and grace are opposed in our self-consciousness, God cannot be thought of as author of sin in the same way in which He is author of redemption. But inasmuch as we never have a consciousness of grace without consciousness of sin, we must also assert that the existence of sin alongside of grace is ordained for us by God.

§ 81. If ecclesiastical doctrine seeks to solve this contradiction by the proposition that God is not the author of sin, but that sin is grounded in the freedom of man, then this needs to be completed by the statement that God has ordained that the continually imperfect triumph of the spirit should become sin to us.

§ 82. What has been said concerning the divine causality in regard to sin holds also in regard to evil, in virtue of its connexion with sin.

First Doctrine: God is Holy.

§ 83. By the holiness of God we understand that divine causality through which in every human life Conscience is found conjoined with the need of redemption.

Second Doctrine: God is Just.

§ 84. The justice of God is that divine causality through which, in the state of general sinfulness, there is ordained a connexion between evil and actual sin.

Appendix: Of the Mercy of God.

§ 85. The ascription of mercy to God rather befits the province of homiletic and poetical language than that of dogmatic.

SECOND ASPECT:
EXPLICATION OF THE CONSCIOUSNESS OF GRACE.

§ 107. Every approximation in the life of the Christian to the state of blessedness is represented in his self-consciousness as an abrogation, effected by God and grounded in a new corporate life, of the misery developed in the corporate life of sin.

§ 108. This consciousness on the part of the Christian implies that the misery involved in our natural state cannot be taken from us either by the recognition that sin is inevitable or by the supposition that after the lapse of an infinite length of time it will pass away.

§ 109. This abrogation of misery is in the consciousness of the Christian traced back to the pure sinlessness and supreme perfection which actually existed in Christ and are communicated by Him.

§ 110. In the same sense in which it is impossible to say that sin as such is ordained by God, it is also impossible to say that redemption as such is ordained by God; but, regarded from this point of view, the appearing of Christ is nothing but the completion of the creation of human nature.

§ 111. The propositions which work out, according to the three modes of presentation mentioned in § 34, the material here sketched in a general way bring to its completion the System of Christian Doctrine, as a description of the immediate religious consciousness.

First Section: Of the state of the Christian as conscious of Divine Grace.

§ 112. The advancement of the higher life in the religious self-consciousness of the Christian being ascribed to the Redeemer (see § 80 f.), the being of the Redeemer in this intercourse of the two is regarded as active, while the being of the subjects of grace is regarded as receptive and appropriating.

FIRST DIVISION: OF CHRIST.

§ 113. The activity of the Redeemer and His peculiar dignity are identified in the religious consciousness of the believer.

SECOND ASPECT OF THE ANTITHESIS: EXPLICATION OF THE CONSCIOUSNESS OF GRACE.

Introduction.

§ 86. The more distinctly conscious we become that the misery involved in our natural state cannot be removed by the recognition that sin is inevitable, nor by the supposition that it decreases of itself, the higher appears the value of Redemption.

§ 87. We are conscious of all approximations in the Christian life to the state of blessedness as grounded in a new divinely-effected corporate life, which works in opposition to the corporate life of sin and the misery therein developed.

§ 88. In this corporate life which goes back to the influence of Jesus, redemption is effected by Him through the communication of His sinless perfection.

§ 89. In the same sense in which it can be said that sin is not ordained by God and does not exist for Him (cf. § 81), the term redemption also would not be suitable for this new communication of a powerful God-consciousness: and thus from that point of view the appearing of Christ and the instituting of this new life would have to be regarded as the completion, only now accomplished, of the creation of human nature.

§ 90. The propositions which work out, according to the three points of view given in § 30, the content of the consciousness of grace as here set forth, bring to its completion the System of Christian Doctrine as we here conceive its bounds.

First Section: Of the state of the Christian as conscious of the Divine Grace.

§ 91. We have fellowship with God (cf. § 63) only in such a living fellowship with the Redeemer, that in it His absolutely sinless perfection and blessedness represent a free spontaneous activity, while the recipient's need of redemption represents a free assimilative receptivity.

FIRST DIVISION: OF CHRIST.

§ 92. The peculiar activity and the exclusive dignity of the Redeemer point to and imply each other, and are inseparably one in the self-consciousness of believers.

First Doctrine: Of the Person of Christ.

§ 114. The advancement of the higher life in the consciousness of the Christian being traced back to the Redeemer, this consciousness relates itself to the historical and the ideal in His person as inseparably united elements.

§ 115. Now if these two, historical and ideal, are thus united in the Redeemer, the ideal must appear in the form of the historical, *i.e.* the Redeemer must have a development in time; but each historical moment must at the same time express the essence of the ideal, and thus that which is not conditioned by time.

§ 116. In virtue of this union of the historical and the ideal the Redeemer is on the one hand, as regards His human nature, completely like ourselves; but on the other hand, as the originator of a new life destined to spread over the whole human race, He is distinguished from all other men by the fact that the God-consciousness which dwelt in Him was a real existence of God in Him.

§ 117. *First Theorem.*—In Christ divine nature and human nature were combined into one Person.

§ 118. [*Second Theorem*].—As regards His humanity, Christ was distinguished from all other men by His supernatural conception, by His peculiar excellence, and by the impersonal character of human nature in Him, apart from its union with the divine nature.

§ 119. *Third Theorem.*—In the union of the divine essence with the human nature in Christ, the divine essence alone was active or self-imparting, and the human nature alone passive and in process of assumption; but in the actual state of union, every activity was a common activity of both together.

§ 120. The facts of the Resurrection and Ascension of Christ, and the prediction of His coming again for Judgment, do not stand in any direct and close connexion with the proper doctrine of His Person.

Second Doctrine: Of the Work of Christ.

§ 121. The redeeming activity of Christ consists in His communicating to us His sinlessness and perfection.

First Doctrine: Of the Person of Christ.

§ 93. If the spontaneity of the new life is original in the Redeemer and proceeds from Him alone, He must, as a historical individual, be at the same time ideal, *i.e.* the ideal must in Him become completely historical, and each historical moment of His life must have likewise borne within itself the ideal.

§ 94. The Redeemer, accordingly, is like all men in virtue of the identity of human nature, but distinguished from all men by the constant strength of His God-consciousness, which was a veritable existence of God in Him.

§ 95. The ecclesiastical formulas concerning the Person of Christ need to be subjected to a continual criticism.

§ 96. *First Theorem.*—In Jesus Christ divine nature and human nature were combined into one Person.

§ 97. *Second Theorem.*—In the union of the divine nature with the human, the divine alone was active or self-imparting, and the human alone passive or in process of assumption; but in the actual state of union, every activity was a common activity of both together.

§ 98. *Third Theorem.*—Christ was distinguished from all other men by His essential sinlessness and His absolute perfection.

§ 99. The facts of the Resurrection and Ascension of Christ, and the prediction of His coming again for Judgment, cannot be taken as properly constituent parts of the doctrine of His Person.

Second Doctrine: Of the Work of Christ.

§ 100. The Redeemer assumes believers into the power of His God-consciousness (cf. § 88), and this is His redemptive activity.

§ 122. The reconciling activity of Christ consists in His assuming us into the fellowship of His blessedness.

§ 123. Ecclesiastical doctrine divides the whole activity of Christ into three offices: the prophetic, the priestly, and the kingly.

§ 124. *First Theorem.*—The prophetic office of Christ consists in teaching, prophesying, and working miracles.

§ 125. [*Second Theorem*].—The priestly office of Christ includes: (1) His perfect fulfilment of the Law, or His active obedience; (2) His atoning death, or His passive obedience; and (3) His intercession with the Father for believers.

§ 126. [*Third Theorem*].—The kingly office of Christ consists in the fact that everything which the community of believers requires for its subsistence continually proceeds from Him.

SECOND DIVISION: OF THE MANNER IN WHICH REDEMPTION IS APPROPRIATED BY THE SOUL.

§ 127. The analysis of the self-consciousness which characterizes the redeemed man, as such, is comprehended in the two doctrines of Regeneration and Sanctification.

First Doctrine: Of Regeneration.

§ 128. The divine activity on which the commencement of the new life rests is, as in Scripture, designated by the term Justification; but the change which therewith takes place in a man is designated by the term Conversion.

First Theorem: Of Justification.

§ 129. God's justifying of man includes the forgiveness of his sins and his recognition as a child of God. But the justification of the man is established only in so far as the man has true faith in the Redeemer.

§ 101. The Redeemer assumes the believers into the fellowship of His unclouded blessedness, and this is His reconciling activity.

§ 102. Ecclesiastical doctrine divides the whole activity of Christ into three Offices: the prophetic, the priestly, and the kingly.

§ 103. *First Theorem.*—The prophetic office of Christ consists in teaching, prophesying, and working miracles.

§ 104. *Second Theorem.*—The priestly office of Christ includes His perfect fulfilment of the law, or His active obedience, His atoning death, or His passive obedience, and His intercession with the Father for believers.

§ 105. *Third Theorem.*—The kingly office of Christ consists in the fact that everything which the community of believers requires for its well-being continually proceeds from Him.

SECOND DIVISION: OF THE MANNER IN WHICH FELLOWSHIP WITH THE PERFECTION AND BLESSEDNESS OF THE REDEEMER EXPRESSES ITSELF IN THE INDIVIDUAL SOUL.

§ 106. The self-consciousness which characterizes the man who has been assumed into living fellowship with Christ is set forth under the two conceptions of Regeneration and Sanctification.

First Doctrine: Of Regeneration.

§ 107. This assumption into living fellowship with Christ, when regarded as a changed relation of the man to God, is his Justification; when regarded as a changed manner of life, it is his Conversion.

First Theorem: Of Conversion.

§ 108. Conversion, as the beginning of the new life in fellowship with Christ, manifests itself in every individual through Repentance, which consists in the combination of regret with a change of mind; and through Faith, which consists in the appropriation of the perfection and blessedness of Christ.

Second Theorem: Of Conversion.

§ 130. Conversion, or the transition from the fellowship of sin to the fellowship of grace, manifests itself in every individual through Repentance, which consists in the combination of regret with a change of mind; and through Faith, which consists in the appropriation of the sinlessness and blessedness of Christ.

SECOND DOCTRINE: OF THE LIFE OF THE REDEEMED IN FELLOWSHIP WITH CHRIST; OR, OF SANCTIFICATION.

§ 131. Through his adoption as a child of God there arises in the regenerate soul a new power, which more and more takes possession of all his activities, so as to produce a life akin to the sinlessness and blessedness of Christ; and the growth of this life is the state of Sanctification.

§ 132. The advances in the process of sanctification spring from the activity of faith working through love, but the checks arise from the after-workings of the past selfish state of the carnal personality.

Second Section: Of the Constitution of the World in relation to Redemption.

§ 133. That in the world which appeals to us as directly akin to the divine grace within us, and which we must therefore trace likewise to redemption and regard as the result thereof, is the fellowship of believers in the world; hence this section contains the doctrine of the *Christian Church.*

§ 134. Now since the corporate life of Christians forms the antithesis to the corporate life based on the sinfulness of men, and has its beginning only through Christ, the first point for consideration is how the Church appears to us as forming and increasing itself out of the midst of the world; and so the *first division* treats of the *origin of the Church.* Next we must become clear as to how, while the two exist side by side, the Church can

Second Theorem: Of Justification.

§ 109. God's justifying of the convert includes the forgiving of his sins and the recognizing of him as a child of God. But this transformation of his relation to God results only in so far as the man has true faith in the Redeemer.

SECOND DOCTRINE: OF SANCTIFICATION.

§ 110. In living fellowship with Christ the natural powers of the regenerate are put at His disposal, whereby there is produced a life akin to His perfection and blessedness; and this is the state of Sanctification.

First Theorem: Of the sins of the regenerate.

§ 111. The sins of those in the state of sanctification always carry their forgiveness with them and are unable to annul the divine grace of regeneration, because they are continually being combated.

Second Theorem: Of the good works of the Regenerate.

§ 112. The good works of the regenerate are natural effects of faith, and as such are objects of the divine good-pleasure.

Second Section: Of the Constitution of the World in relation to Redemption.

§ 113. All that comes to exist in the world through redemption is embraced in the fellowship of believers, in which all regenerate people are always found; hence this section contains the doctrine of the Christian Church.

§ 114. If we are to gather together all the utterances of our Christian self-consciousness concerning the fellowship of believers, we shall first have to treat of the origin of the Church, or the manner in which it forms itself out of the midst of the world; next of the manner in which the Church maintains itself in antithesis to the world; and lastly, of the abrogation of this antithesis, or the prospects of the consummation of the Church.

be recognized in its antithesis to the world and its independent identity; and so the *second division* treats of the doctrine of *the Church in the narrower sense.* Finally, as the Church proceeds from Christ and grows by His divine power, so the world that is opposed to it must decrease; and in this consciousness of the increase of the Church and decrease of the world, there lies likewise the expectation that the co-existence of Church and world will come to an end, and that the latter will some time be entirely resolved into the former; and so the *third division* treats of the doctrine *of the consummation of the Church.*

FIRST DIVISION: OF THE ORIGIN OF THE CHURCH.

§ 135. Inasmuch as the corporate life of the redeemed is conditioned by the fact that individuals are through the divine justification received into the living fellowship of Christ, the thing that now remains to be elucidated is the diversified manner in which this divine activity behaves towards the mass of individuals; and this is the subject of the doctrine of *Election.* On the other hand, inasmuch as the antithesis of each individual to the world is conditioned by the fact that all believers form one corporate life and have one and the same common Spirit, there still remains to be discussed the manner in which each individual possesses this common Spirit, and the relation of its indwelling in individuals to its indwelling in the whole community; and this is the subject of the doctrine *of the Holy Spirit.*

First Doctrine: Of Election.

§ 136. From the fact that God willed the salvation of men under the form of a Kingdom of God, whose founder is Christ, it necessarily follows that, so long as the human race continues on earth, those living at any one time are never all in the Church.

§ 137. Christian sympathy feels no uneasiness over the fact that some are adopted earlier, some later, into the fellowship of redemption; but there does remain for it an insoluble discord on the supposition that one

FIRST DIVISION: OF THE ORIGIN OF THE CHURCH.

§ 115. The Christian Church is formed by the coming together of regenerate individuals into an ordered reciprocation and co-operation.

§ 116. The origin of the Church becomes clear through the two doctrines of Election and Communication of the Holy Spirit.

FIRST DOCTRINE: OF ELECTION.

§ 117. In accordance with the laws of the divine government of the world, so long as the human race continues on earth, all those living at any one time can never be uniformly adopted into the Kingdom of God founded by Christ.

§ 118. Even if Christian sympathy feels no uneasiness about the earlier and later adoption of one and another individual into the fellowship of redemption, yet on the other hand there does remain an insoluble discord if,

part of the human race is to possess exclusively the salvation of this fellowship, while another part is to remain completely excluded from it.

§ 138. *First Theorem.*—There is only one divine predestination, namely, the election of those who are justified to salvation in Christ.

§ 139. *Second Theorem.*—Election, considered apart from the universal divine ordering of the world, rests upon the foreseen faith of the elect; but considered in the universal ordering of the world and as the real centre thereof, it appears as determined solely by the divine good-pleasure.

Second Doctrine: Of the Holy Spirit.

§ 140. Everyone who is in the state of Christian sanctification is conscious, in his union with like-minded people, of a common Spirit which he must regard as due not simply to nature but to grace.

§ 141. This common Spirit could not fully develop itself until after the departure of the Redeemer from earth; but since then, to receive this Spirit into oneself and to be received into the fellowship of Christ are exactly the same thing.

§ 142. *First Theorem.*—The Holy Spirit is the union of the divine essence with human nature under the form of the common Spirit which animates the corporate life of believers.

§ 143. *Second Theorem.*—Just as the sending of the Spirit depended from the first on the appearing of Christ and on His personal activity, so now for each individual Christian to possess Christ and to possess the Holy Spirit are one and the same thing.

§ 144. *Third Theorem.*—The Christian Church, subsisting as it does through the fellowship-forming union of the divine essence and human nature, is in its complete form a copy of the Redeemer who subsists through the person-forming union of these two; and everyone who through regeneration has become partaker of the Holy Spirit, is a necessary and constituent member of that fellowship.

on the supposition of survival after death, we are to think of a part of the human race as completely excluded from this fellowship.

First Theorem: Of Predestination.

§ 119. The election of those who are justified is a divine predestination to salvation in Christ.

Second Theorem: Of the Grounds of Election.

§ 120. Election, considered as influencing the divine government of the world, is grounded in the foreseen faith of the elect; but considered as resting on the divine government of the world, it is determined solely by the divine good-pleasure.

SECOND DOCTRINE: OF THE COMMUNICATION OF THE HOLY SPIRIT.

§ 121. All who are living in the state of sanctification are conscious of an inward impulse to become ever more and more one, in communal co-operation and reciprocation, this being the common Spirit of the new corporate life founded by Christ.

§ 122. The Holy Spirit could, as this common Spirit, only be fully communicated and received after the departure of Christ from earth.

§ 123. *First Theorem.*—The Holy Spirit is the union of the divine essence with human nature in the form of the common Spirit which animates the corporate life of believers.

§ 124. *Second Theorem.*—Every regenerate person partakes of the Holy Spirit, so that there is no living fellowship with Christ without indwelling of the Holy Spirit; and *vice versa.*

§ 125. *Third Theorem.*—The Christian Church, animated by the Holy Spirit, is in its pure and complete form the perfect copy of the Redeemer, and every regenerate individual is a necessary and constituent part of this fellowship.

SECOND DIVISION: OF THE SUBSISTENCE OF THE CHURCH ALONGSIDE OF THE WORLD.

§ 145. The fellowship of believers, as hitherto described, is always the same in its relation to Christ and in regard to the Spirit which animates it; but in its relation to the world it is subject to change and variation.

First Half: The Essential and Invariable Features of the Church.

§ 146. Inasmuch as the Church only subsists through the transition from receptivity towards Christ to active fellowship with Him (cf. § 140 f.), it remains always self-identical in the sense that this transition always comes about through the same influence of Christ; and this happens by means of *Holy Scripture* and the *Ministry of the Word of God*. Inasmuch as the Church only subsists through the fact that the share which each individual, according to the indwelling of Christ in him, has in the common Spirit of the Church, rests upon the activity of this Spirit in the Church as a whole, the Church remains always self-identical, in the sense that this influence of the whole upon the individual is always based upon the same ordinance of Christ; and this fact is represented by the *Sacraments of Baptism and the Lord's Supper*. But inasmuch as the existence of the Church and its extension are, from our present standpoint, inseparable from each other, it will always remain self-identical in the sense that whatever is done by individuals for its extension under the impulse of the divine Spirit is at the same time the activity of Christ Himself; and this appears in the exercise of the *Power of the Keys* and in *Prayer in the Name of Christ*. These are therefore the doctrines to be treated at this point.

First Doctrine: Of Holy Scripture.

§ 147. Holy Scripture is, on the one hand, the first member in the continuing series of presentations of the Christian Faith; but, on the other hand, it is the norm for all succeeding presentations.

SECOND DIVISION: OF THE SUBSISTENCE OF THE CHURCH ALONGSIDE OF THE WORLD.

§ 126. The fellowship of believers, animated by the Holy Spirit, remains ever self-identical in its attitude to Christ and to this Spirit, but in its relation to the world it is subject to change and variation.

First Half: The Essential and Invariable Features of the Church.

§ 127. The Christian fellowship, in spite of the mutability inseparable from its co-existence with the world, is, nevertheless, always and everywhere self-identical, inasmuch as, first, the witness to Christ remains in it ever the same, and this is found in *Holy Scripture* and in the *Ministry of the Word of God;* inasmuch, secondly, as the formation and maintenance of living fellowship with Christ rests upon the same ordinances of Christ, and these are *Baptism* and the *Lord's Supper;* inasmuch, finally, as the reciprocal influence of the whole on the individual, and of individuals on the whole, is always uniformly ordered, and this is seen in the *Power of the Keys* and in *Prayer in the Name of Jesus.*

FIRST DOCTRINE: OF HOLY SCRIPTURE.

§ 128. The authority of Holy Scripture cannot be the foundation of faith in Christ; rather must the latter be presupposed before a peculiar authority can be granted to Holy Scripture.

§ 148. The authority of Holy Scripture is in no wise the preliminary foundation of Christian faith; on the contrary, Christian faith is presupposed when anyone grants a peculiar authority to Holy Scripture.

§ 149. *First Theorem.*—As regards its origin Holy Scripture is *authentic;* and as a norm for Christian doctrine it is *sufficient.*

§ 150. *Second Theorem.*—The individual books of Holy Scripture are inspired by the Holy Spirit, and the collection of them took place under the guidance of the Holy Spirit.

Second Doctrine: Of the Ministry of the Word of God.

§ 151. In the fellowship of Christian piety, some members of the Christian Church must maintain chiefly the receptive attitude, others chiefly the communicative. These latter perform the Ministry of God's Word, which is partly an indeterminate and occasional ministry, partly formal and prescribed.

§ 152. *First Theorem.*—There is in the Christian Church a public ministry, which is a definite office committed to men under fixed forms, and from which all organization of the Church proceeds.

§ 153. *Second Theorem.*—The public service of the Church is everywhere bound to the Word of God.

Third Doctrine: Of Baptism.

§ 154. Regarded as an action of the Church, Baptism simply signifies that act of the Church's will by which it receives individuals into its fellowship; but inasmuch as there rests upon it the promise of Christ,

§ 129. The Holy Scriptures of the New Testament are, on the one hand, the first member in the series, ever since continued, of presentations of the Christian Faith; on the other hand, they are the norm for all succeeding presentations.

§ 130. *First Theorem.*—The individual books of the New Testament are inspired by the Holy Spirit, and the collection of them took place under the guidance of the Holy Spirit.

§ 131. *Second Theorem.*—As regards their origin the New Testament Scriptures are authentic, and as a norm for Christian Doctrine they are sufficient.

§ 132. *Postscript to this Doctrine.*—The Old Testament Scriptures owe their place in our Bible partly to the appeals the New Testament Scriptures make to them, partly to the historical connection of Christian worship with the Jewish Synagogue; but the Old Testament Scriptures do not on that account share the normative dignity or the inspiration of the New.

Second Doctrine: Of the Ministry of the Word of God.

§ 133. Those members of the Christian fellowship who maintain chiefly the attitude of spontaneity perform by self-communication the Ministry of God's Word for those who maintain chiefly the receptive attitude; and this Ministry is partly an indeterminate and occasional ministry, partly formal and prescribed.

§ 134. *First Theorem.*—There is in the Christian Church a public Ministry of the Word, as a definite office committed to men under fixed forms; and from this proceeds all organization of the Church.

§ 135. *Second Theorem.*—The public worship and service of the Church is in all its parts bound to the Word of God.

Third Doctrine: Of Baptism.

§ 136. Baptism as an action of the Church signifies simply the act of will by which the Church receives the individual into its fellowship; but inasmuch as the

which cannot be ineffectual, Baptism is at the same time the channel of the divine justifying activity, through which the individual is received into the living fellowship of Christ.

§ 155. *First Theorem.*—Baptism bestowed according to the institution of Christ confers, along with citizenship in the Christian Church, salvation also as conditioned by the divine grace of regeneration.

§ 155*b*. *Second Theorem.*—Infant Baptism is a perfect Baptism only when the profession of faith which comes after the subsequent instruction is regarded as the act which consummates it.

Fourth Doctrine: Of the Lord's Supper.

§ 156. The Lord's Supper, as a partaking of the body and blood of Christ according to His institution, is a strengthening of the reciprocal vital fellowship of Christians, and at the same time also a strengthening of the fellowship of each with Christ, and *vice versa*.

§ 157. With regard to the conjunction of the bread and wine and the body and blood of Christ, the Evangelical (Protestant) Church only takes up a definite attitude in opposition, on the one hand, to those who would make this conjunction independent of the act of participation, and, on the other hand, to those who would not admit any connexion between bodily participation in the bread and wine and spiritual participation in the body and blood of Christ.

§ 158. *First Theorem.*—The use of the Sacrament conduces in the case of all believers to confirm their union with Christ.

§ 159. *Second Theorem.*—Unworthy participation in the Lord's Supper conduces to judgment for the partaker.

Appendix to the Last Two Doctrines: Of the Concept "Sacrament" in General.

§ 160. Under this name (which is equally foreign to the language of Scripture and to the structure of the system) we can include only these two observances, which were instituted by Christ Himself and which represent His priestly activity.

effectual promise of Christ rests upon it, it is at the same time the channel of the divine justifying activity, through which the individual is received into the living fellowship of Christ.

§ 137. *First Theorem.*—Baptism bestowed according to the institution of Christ confers, along with citizenship in the Christian Church, salvation also as conditioned by the divine grace in regeneration.

§ 138. *Second Theorem.*—Infant Baptism is a complete Baptism only when the profession of faith which comes after further instruction is regarded as the act which consummates it.

Fourth Doctrine: Of the Lord's Supper.

§ 139. Christians in partaking of the Lord's Supper experience a peculiar strengthening of the spiritual life; for therein, according to the institution of Christ, His body and His blood are administered to them.

§ 140. With regard to the connexion between the bread and wine and the body and blood of Christ in the Lord's Supper, the Evangelical (Protestant) Church only takes up a definite attitude in opposition, on the one hand, to those who regard this connexion as independent of the act of participation, and, on the other hand, to those who, regardless of this connexion, would not admit any conjunction between participation in the bread and wine and spiritual participation in the flesh and blood of Christ.

§ 141. *First Theorem.*—Participation in the body and blood of Christ in the Lord's Supper conduces in the case of all believers to confirm their fellowship with Christ.

§ 142. *Second Theorem.*—Unworthy participation in the Lord's supper conduces to judgment for the partaker.

Appendix to the Last Two Doctrines: Of the Name "Sacrament."

§ 143. The Evangelical (Protestant) Church uses the name Sacrament only for these two institutions, Baptism and the Lord's Supper, which were instituted by Christ Himself and which represent His priestly activity.

FIFTH DOCTRINE: OF THE POWER OF THE KEYS.

§ 161. Solely by reason of its co-existence with the world the Church comes to have a legislative and executive power, which is an essential effluence from the kingly power of Christ.

§ 162. *Theorem.*—The Church exercises the right of deciding what belongs to the Christian life, and of judging each individual according to the measure of his conformity with these decisions.

SIXTH DOCTRINE: OF PRAYER IN THE NAME OF JESUS.

§ 163. It befits the Christian Church to have a right prevision of what will be salutary for it in its co-existence with the world; and this naturally becomes Prayer.

§ 163*a*. *Theorem.*—Every prayer in the name of Jesus is heard; but only such prayer has this promise.

Second Half: The Mutable Element in the Church in virtue of its co-existence with the World.

§ 164. Inasmuch as the co-existence of the Church with the world involves certain influences of the world upon the development of the Church, there is thereby established an antithesis between the *Visible* and the *Invisible* Church.

§ 165. The antithesis may be comprehended in these two heads: that the Visible Church is a divided church, the Invisible an undivided unity; and that the Visible Church is always subject to error, the Invisible always infallible.

FIRST DOCTRINE: OF THE PLURALITY OF THE VISIBLE CHURCHES IN RELATION TO THE UNITY OF THE INVISIBLE.

§ 166. The Christian Church has never been without separations; but it can never be without the endeavour to reunite the separates.

§ 167. *First Theorem.*—The complete suspension of fellowship between two churches is unchristian.

§ 168. *Second Theorem.*—All separations in the Christian Church are temporary.

Fifth Doctrine: Of the Power of the Keys.

§ 144. By reason of its co-existence with the world there exists in the Church a legislative and an administrative power, which is an essential effluence from the kingly office of Christ.

§ 145. *Theorem.*—The Power of the Keys is the power in virtue of which the Church decides what belongs to the Christian life, and disposes of each individual according to the measure of his conformity with these decisions.

Sixth Doctrine: Of Prayer in the Name of Christ.

§ 146. The right prevision which it befits the Church to have of what will be salutary for it in its co-existence with the world, naturally becomes Prayer.

§ 147. *Theorem.*—Every prayer in the name of Jesus —but only such prayer—has the promise of Christ that it is heard.

Second Half: The Mutable Element which belongs to the Church in virtue of its co-existence with the World.

§ 148. The fact that the Church cannot form itself out of the midst of the world without the world exercising some influence on the Church, establishes for the Church itself the antithesis between the *Visible* and the *Invisible* Church.

§ 149. The antithesis between the Visible and the Invisible Church may be comprehended in these two propositions: the former is a divided church, while the latter is an undivided unity; and the former is always subject to error, while the latter is infallible.

First Doctrine: Of the Plurality of the Visible Churches in Relation to the Unity of the Invisible.

§ 150. Whensoever separations actually occur in the Christian Church, there can never be lacking an endeavour to unite the separates.

§ 151. *First Theorem.*—The complete suspension of fellowship between different parts of the visible Church is unchristian.

§ 169. *Postscript.*—When it is asserted that from the first beginning of the human race there has been only one true Church, which will always remain one and the same, this is not to be understood in the sense that the Christian Church properly so-called is itself only a part of a larger whole.

Second Doctrine: Of the Fallibility of the Visible Church in Relation to the Infallibility of the Invisible.

§ 170. In every branch of the Visible Church error is possible, and therefore also in some respects actual; but there is never lacking the corrective power of truth.

§ 171. *First Theorem.*—No presentation of the Christian religion issuing from the Visible Church contains pure and perfect truth.

§ 172. *Second Theorem.*—All errors in the Visible Church come to be removed, while the truth, which constitutes the essence of the Invisible Church, always dwells also in the Visible.

Third Division: Of the Consummation of the Church.

§ 173. The consummation of the Church, in the sense provisionally indicated above (§ 134), is not to be attained in the course of human life on earth; and the representation of it has thus directly only the value of an ideal.

§ 174. The belief in the eternal perpetuation of the union of the divine essence with human nature in the person of the Redeemer contains in itself also the belief in the eternal perpetuation of human personality in general. Thus there arises for the Christian the further task especially of forming a conception of the state that succeeds death.

§ 175. The two ideas here indicated, that of the consummation of the Church and that of the state of men after death, are united in the Christian ideas *of the Last Things;* but we cannot ascribe to these ideas the same value as to the other doctrines of the Faith.

§ 152. *Second Theorem.*—All separations in the Christian Church are merely temporary.

SECOND DOCTRINE: OF THE FALLIBILITY OF THE VISIBLE CHURCH IN RELATION TO THE INFALLIBILITY OF THE INVISIBLE.

§ 153. As in every branch of the Visible Church error is possible, and therefore also in some respects actual, so also there is never lacking in any the corrective power of truth.

§ 154. *First Theorem.*—No presentation of the Christian religion issuing from the Visible Church contains pure and perfect truth.

§ 155. *Second Theorem.*—All errors which are generated in the Visible Church come to be removed by the truth which never ceases to work in it.

§ 156. *Appendix to these two Doctrines.*—The assertion that the true Church began with the beginning of the human race and remains one and the same on to the end of it, must not be understood to imply that the Christian Church properly so-called is in itself only part of a larger whole.

THIRD DIVISION: OF THE CONSUMMATION OF THE CHURCH.

§ 157. Since the Church cannot attain to its consummation in the course of human life on earth, the representation of its consummated state is directly useful only as a pattern to which we have to approximate.

§ 158. As the belief in the immutability of the union of the divine essence with human nature in the person of Christ contains in itself also the belief in the persistence of human personality, this produces in the Christian the impulse to form a conception of the state that succeeds death.

§ 159. The solution of these two problems, to represent the Church in its consummation and the state of souls in the future life, is attempted in the ecclesiastical doctrines *of the Last Things*; but we cannot ascribe to these doctrines the same value as to the doctrines already handled.

First Prophetic Doctrine: Of the Return of Christ.

§ 176. Christ during His life gave His disciples comforting promises of His return, which they could not regard as fulfilled by the days of His resurrection; and we believe that these promises will come to fulfilment along with the termination of the earthly state of men. Now since this carries with it the *separation* of the good and the bad, our expectation is of the *Return of Christ for Judgment.*

Second Prophetic Doctrine: Of the Resurrection of the Flesh.

§ 177. Christ sanctioned the idea, prevalent among His race, of the resurrection of the dead, *i.e.* of the reunion of the human souls that have lived here on earth, with their bodies: He sanctioned it not only by figurative utterances, but also by His teaching, inasmuch as the continuance of souls as individual beings cannot be conceived apart from re-embodiment. Further, the idea that Christ will awaken the dead, and that this will happen simultaneously to all, is taken from His own utterances; and it is only a perfectly natural extension of this idea to say that this awakening of the dead will in a sudden manner interrupt the usual course of human life on earth.

Third Prophetic Doctrine: Of the Last Judgment.

§ 178. Since the consummation of the Church is conditional upon the cessation of all the influences which the world has upon it, the state of consummation must begin with the complete separation of the Church; and this, in combination with the leading ideas of the foregoing doctrines, gives the idea of the Last Judgment, an idea whose elements are likewise found in the utterances of Christ.

First Prophetic Doctrine: Of the Return of Christ.

§ 160. Since the disciples of Christ could not consider the comforting promises of His return as having been fulfilled by the days of His resurrection, they expected this fulfilment at the end of all human affairs upon earth. Now since with this is bound up the separation of the good and the bad, we teach a *Return of Christ for Judgment.*

Second Prophetic Doctrine: Of the Resurrection of the Flesh.

§ 161. Not only did Christ sanction, by figurative utterances and also by His teaching, the idea, prevalent among His race, of the resurrection of the dead, but He further in His utterances ascribed this awakening to His own agency; and it is an extension of this His teaching—a perfectly natural extension based on kindred utterances—to say that the general awakening of the dead will in a sudden manner interrupt the usual course of human life on earth.

Third Prophetic Doctrine: Of the Last Judgment.

§ 162. The idea of the Last Judgment, the elements of which are likewise found in the utterances of Christ, is meant to set forth the complete separation of the Church from the world, inasmuch as the consummation of the former excludes all influences of the latter upon it.

Fourth Prophetic Doctrine: Of Eternal Blessedness and Eternal Condemnation.

§ 179. From the resurrection onwards, those who have died in fellowship with Christ will find themselves in a state of unchangeable and unclouded blessedness in the vision of God; while, in antithesis to this state, we are led by certain figurative utterances of Christ's (though not in a degree sufficient to satisfy us) to conceive the state of those who have died outside the fellowship of Christ as a state of unabating misery.

Third Section: Of those Divine Attributes which relate to Grace and Redemption.

§ 180. When we trace our consciousness of fellowship with God, restored through the efficacy of redemption, to the divine causality as a feeling of dependence, its content is that the planting and extension of the Christian Church is the object of the divine *government of the world.*

§ 181. The divine activity in the government of the world presents itself to us as *Love* and as *Wisdom.*

First Doctrine: Of the Divine Love.

§ 182. The divine love is the attribute of the divine nature in virtue of which it imparts itself, and is seen in the work of redemption.

§ 183. God is Love.

Second Doctrine: Of the Divine Wisdom.

§ 184. The divine wisdom is the divine self-imparting which is evinced in redemption, as the principle which orders and determines the world.

§ 185. The world, as the scene of redemption, is the perfect revelation of the divine wisdom, or the best [possible] world.

Fourth Prophetic Doctrine : Of Eternal Blessedness.

§ 163. From the resurrection of the dead onwards, those who have died in fellowship with Christ will find themselves, through the vision of God, in a state of unchangeable and unclouded blessedness.

Third Section: Of those Divine Attributes which relate to Redemption.

§ 164. When we trace to the divine causality our consciousness of fellowship with God, restored through the efficacy of redemption, we posit the planting and extension of the Christian Church as the object of the divine government of the world.

§ 165. The divine causality presents itself to us in the government of the world as *Love* and as *Wisdom*.

First Doctrine: Of the Divine Love.

§ 166. The divine love, as the attribute in virtue of which the divine nature imparts itself, is seen in the work of redemption.

§ 167. *Theorem.*—God is Love, 1 John iv. 16.

Second Doctrine: Of the Divine Wisdom.

§ 168. The divine wisdom is the principle which orders and determines the world for the divine self-imparting which is evinced in redemption.

§ 169. *Theorem.*—The divine wisdom is the ground in virtue of which the world, as the scene of redemption, is also the absolute revelation of the Supreme Being, and is therefore *good*.

Conclusion: Of the Divine Trinity.

§ 186. All that is essential in the Second Part of our presentation, which has just been completed, is also what is essential in the Doctrine of the Trinity; and thus this last is the true coping-stone of the System of Christian Doctrine.

§ 187. The ecclesiastical dogma, however, that in the one and undivided divine nature there are three Persons of like nature and like power, has not in this form equal value with the other proper doctrines of the faith, but is simply a summary statement.

§ 188. This doctrine did not receive any fresh treatment when the Evangelical (Protestant) Church was set up; hence there is all the less reason to regard it as finally settled, as its then form dated from the first centuries.

§ 189. It is impossible for us to conceive the Trinity as an eternal fact in the divine nature, without making *either* the unity *or* the Trinity appear less than the other, and thus being always at variance with the fact and contradicting our hypothesis.

§ 190. If this doctrine is to be completely in line with the religious self-consciousness, which recognizes the higher element in Christ and the Holy Spirit as the truly and properly divine, the three Persons should be completely identified; but this, while demanded on all hands, has not been really carried out in any ecclesiastical presentation of doctrine.

Conclusion: Of the Divine Trinity.

§ 170. All that is essential in this Second Aspect of the Second Part of our presentation is also posited in what is essential in the doctrine of the Trinity; but this doctrine itself, as ecclesiastically framed, is not an immediate utterance concerning the Christian self-consciousness, but only a combination of several such utterances.

§ 171. The ecclesiastical doctrine of the Trinity demands that we think of each of the three Persons as equal to the divine nature, and *vice versa*, and each of the three Persons as equal to the others. Yet we cannot do either the one or the other, but can only represent the Persons in a gradation, and thus either represent the unity of the nature as less real than the three Persons, or *vice versa*.

§ 172. We have the less reason to regard this doctrine as finally settled since it did not receive any fresh treatment when the Evangelical (Protestant) Church was set up; and so there must still be in store for it a transformation which will go back to its very beginnings.

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